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TO THE KING'S *MOST EXCELLENT* MAIESTY.

THE HUMBLE PETITION OF THE COMMISSIONERRS

of the Generall Assembly of the Kirk of *Scotland*, met at *Edenborough* *Ianuary*, 4. 1642.

And now lately presented to His Majesty, At *OXFORD*.

WITH HIS MAIESTIES Gratious Answer thereunto

March 16. 1642.

Printed by His MAJESTIES Command at *OXFORD*, *March*. 20.

By LEONARD LICHFIELD, Printer to the *Vniversity*. 1642.

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JUNE 1, 1916

TO THE KINGS *MOST EXCELLENT* MAJESTIE.

The humble *Petition* of the *Commissioners* of the generall Assembly of the Kirk of SCOTLAND, met at *Edenborough*, *Ian.* 4. 1643.

OVr silence and ceasing to present before your Majesty our humble thoughts and desires at this time of common danger to Religion, to your Maiesties sacred person, your Crowne and Posterity, and to all your Majesties Dominions, were impiety against God, unthankefulnesse and disloyalty against your Majesty, and indirect approbation and hardning of the Adversaries of truth and peace in their wicked wayes, and cruelty against our brethren, lying in such depths of affliction and anguish of spirit. Any one of which crimes were in us, above all others, unexcusable, and would prove us most unworthy of the trust committed unto us. The flame of this common combustion hath almost devoured *Ireland*, is now wasting the Kingdom of *England*, and we cannot tell how soone it shall enter upon our selves & set this your *Majesties* most ancient & native Kingdom on fire: If in this wofull case & lamentable condition of your Majesties Dominions al others should be silent, it behoveth us to speake; and if our Tongues and Penns should cease, our Consciences within us would cry out, and the stones in the streets would answer us.

Our great griefe and apprehension of danger is not a little increased, partly by the insolency and presumption of Papists and others disaffected to the Reformation of Religion; who although for their number and power they be not considerable amongst us, yet through the successe of the Popish party in *Ireland*, and the hopes they conceive of the prevailing power of Popish Armies, and the Prelaticall Faction in *England*, they have of late taken spirit, and begun to speak big words against the Reformation of Religion, and the work of God in this Land; and partly, and more principally, that a chiefe praise of the Protestant Religion (and thereby our not vaine, but just gloriation) is by the publique Declaration of the Earle of *Newcastle*, Generall of Your Majesties Forces for the Northerne parts, and nearest unto us, transferred unto Papists. Who although they be sworn Enemies unto Kings, and be as infamous for their treasons and Conspiracies against Princes and Rulers, as for their knowne Idolatry and spirituall Tyranny; yet are they openly declared to be not onely good Subjects, or better Subjects, but farre better Subjects then Protestants, which is a new and foule disparagement of the reformed Religion, a notable injury to your *Majesty* in your honor, a sensible reflection upon the whole body of this *Kingdome*, which is impatient that any subjects should be more loyal then they; but abhorreth & extreamly disdaineth that *Papists* who refuse to take the *Oath* of *Allegiance*, should be compared with them in allegiance & fidelity, & (which being a strange Doctrine from the mouth or pen of professed Protestants) wil suffer a hard construction from al the reformed *Kirks*.

Wee therefore Your Majesties most humble and loving Subjects, upon these and the like considerations, doe humbly intreat, that Your Majesty may be pleased in Your Princely wisedome, First to consider, that the intentions of Papists directed by the principles of their Profession are no other then they have beene from the beginning, even to build their *Babell*, and to set up their execrable Idolatry and Antichristian Tyranny in all Your *Majesties* Dominions, to change the face of your two Kingdoms of *Scotland* and *England* into the similitude of miserable *Ireland*: which is more bitter to the People of God, your Majesties

good

good Subjects to think upon, then death: and whatsoever their present pretence be for the defence of Your Majesties Person, and Authority, yet in the end by their Armes and Power, with displayed Banner, to bring that to passe against Your Royall Person and Posterity, which the fift of *November* (never to be forgotten) was not able by their subtill and undermining treason to produce; no which shall be their greatest mercy, to reduce Your Majesty and Your Kingdomes to the base and unnaturall slavery of their Monarch the Pope.

And next, that Your Majesty upon this undeniable evidence, may timously and speedily apply your Royall Authority for disbanding their Forces, suppressing their power, and disappointing their bloody and mercilesse projects.

And for this end we are with greater earnestnesse then before constrained, to fall downe againe before your Majesty, and in all humility to renew the supplication of the late generall Assembly, and our owne former Petition in their name, for unity of Religion, and for uniformity of Church government in all your Majesties Kingdomes, & to this effect for a meeting of some Divines to be holden in *England*, unto which according to the desire of your Majesties Parliament some Commissioners may be sent from this Kirke, that in all points to be proponed and debated, there may be the greater consent and harmony. Wee take the boldnesse to be the more instant in this our humble desire, because it concerneth the Lord Jesus Christ so much in his glory, your Majestie in your Honour, the Kirke of *England* (which wee ought to tender as our owne bowells, and whose reformation is more deare unto us, then our lives) in her happinesse, and the Kirke of *Scotland* in her purity and peace; former experience, and daily sense teaching us, that without the reformation of the Kirk of *England*, there is no hope or possibility of the continuance of reformation here.

The Lord of Heaven and Earth, whose Vice-gerent Your Majesty is, calleth for this great worke of Reformation at Your hands: and the present commotions and troubles of your Majesties Dominions, are either preparation in the mercy of God for this blessed reformation and Unity of Religion (which

is the desire, prayer, and expectation of all Your Majesties good Subjects in this Kingdom) or which they tremble to think upon, and earnestly deprecate, are in the justice of God for the abuse of the Gospell, the tolerating of Idolatry, and superstition against so cleare a light, and not acknowledging the day of visitation, the beginning of such a dolefull desolation, as no policy or power of man shall be able to prevent, and as shall make Your Majesties Kingdomes within a short time as miserable, as they may be happy by a reformation of Religion. God forbid, that whilst the Houses of Parliament doe professe their desire of the reformation of religion, in a peaceable and Parliamentary way, and passe their Bills for that end in the particulars, that Your Majesty, the Nurse-Father of the Kirk of Christ, to whose care the custody and vindication of religion doth principally belong, shall, to the provoking of the anger of God, the stopping of the influence of so many blessings from Heaven, and the grieving of the hearts of all the godly, frustrate our expectation, make our hopes ashamed, and hazard the losse of the hearts of all Your good Subjects, which next unto the truth and unity of religion, and the safety of Your Kingdomes, are willing to hazzard their lives, and spend their bloud for Your Majesties Honour, and Happinesse.

We are not ignorant that the worke is great, the difficulties and impediments many, and that there be both Mountaines and Lions in the way: the strongest let, till it be taken out of the way, is the Mountaine of *Prelacy*, and no wonder if Your Majesty consider how many Papists, and Popishly affected, have for a long time found Peace and ease under the shadow thereof, how many of the Prelaticall Faction have thereby their life and being; how many prophane and worldly men doe feare the yoake of Christ? and are unwilling to submit themselves to the obedience of the Gospell? and how many there be whose eyes are dazled with the externall pompe and glory of the Kirke, whose mindes are miscarried with a conceipt of the governing of the Kirke by the rules of humane policy, and whose hearts are affrighted with the apprehensions of the dangerous consequences which may ensue upon alterations. But when Your Majesty in

Your

Your Princely and Religious Wisedome, shall remember from the Records of former times, how against the gates of Hell, the force and fraude of worldly and wicked men, and all Panicke feares of danger, the Christian Religion was first planted, and the Christian Kirke thereafter reformed; and from the condition of the present times, how many from the experience of the tyranny of *Prelates* are afraid to discover themselves, lest they be revenged upon them hereafter? whereas *Prelacy* being removed they would openly professe what they are, and joyne with others in the way of Reformation. All obstacles and difficulties shall be but matter of the manifestation of the power of God, the principall worker; and the meanes of the greater glory to Your Majesty the prime Instrument.

The intermixture of the Government of *Prelates*, with the civill state, mentioned in Your Majesties Answer to our former Petition, being taken away, and the right government by Assemblies, which is to bee seene in all the reformed Kirkes, and wherein the agreement will be easie, being settled; the Kirke and Religion will be more pure and free of mixture, and the civil Government more sound and firme; that government of the kirk must suit best with the civill state, and be most usefull for *Kings* and Kingdoms, which is best warranted by God, by whom *Kings* doe raigne, and Kindomes are established: Nor can a reformation be expected in the common and ordinary way, expessed also in Your Majesties Answer; the wisest and most religious Princes have found it impossible, and implying a repugnancy, since the *Persons* to be reformed, and the reformers must be divers, *and the way* of reformation must be different from the corrupt way, by which defection of workemen, and corruption in Doctrine, worship, and government, have entred into the Kirke. Suffer us therefore, dread Soveraigne, to renew our Petitions for this unity of religion, and uniformity of Kirke government, and for a meeting of some Divines of both Kingdomes who may prepare matters for Your Majesties view, and for the examination and approbation of more full assemblies; The Nationall assembly of this Kirke, from which we have our Commission, did promise in their thnkesgiving, for the many favours expressed in

Your

Your Majesties Letter; their best endeavour to keepe the people under their charge in unity and peace, and in Loyalty and obedience to Your Majesty and Your Lawes, which we confesse is a duty well beseeming the Preachers of the Gospell.

But we cannot conceale how much both Pastors and People are grieved and disquieted, with the late reports of the successe, boldnesse and strength of Popish forces in *Ireland* and *England*, and how much danger from the power of so malicious and bloudy Enemies is apprehended, to the Religion and Peace of this Kirke and Kingdome; conceived by them to be the spring whence have issued all their calamities and miseries: Which we humbly remonstrate to Your Majesty as a necessity requiring a generall Assembly, and do earnestly supplicate for the presence and assistance of Your Majesties Commissioner at the day to be appointed, that by universall consent of the whole Kirke, the best course may be taken for the preservation of Religion, and for the averting of the great wrath which they conceive to be imminent to this Kingdom. If it shall please the Lord, in whose hand is the heart of the King, as the rivers of waters, to turne it whither soever he will, to incline Your Majesties heart to this through reformation, no more to tolerate the Masse or any part of romish superstition, or tyranny and to command that all good meanes be used for the conversion of Your Princely Comfort the Queenes Majesty (which is also the humble desire of this whole Kirke and Kingdom) Your joynt comforts shall be multiplyed, above the dayes of Your affliction, to Your incredible joy, Your glory shall shine in brightnesse, above all Your royall Progenitors to the admiration of the world and the terror of Your Enemies, and Your Kingdomes so farre abound in righteousnesse, Peace and Prosperity, above all that hath beene in former Generations, that they shall say, *It is good for us that we have beene afflicted.*

His Majesties
ANSWER
TO A LATE PETITION
presented unto Him by the hands of
Mr Alexander Henderson,
from the Commissioners of the
generall Assembly of the Church
of Scotland.

WE received lately a Petition from you, by the hands of Mr *Alexander Henderson*, To the which We intended to have given an Answer, as soon as We had transacted the business with the other Commissioners addressed to us from the Conservators of the Treaty of that Our Kingdom. But finding the same to be published in Print, and to be dispersed throughout Our Kingdom, to the great danger of Scandalling of Our well-affected Subjects, who may interpret the bitternesse and sharpenesse of some Expressions not

to be ſo agreeable to that regard and Reverence which is due to Our Perſon, and the matter it ſelfe to be reproachfull to the Honour and Conſtitution of this Kingdome, Wee have been compelled the more ſtrictly to examine as well the Authority of the Petitioners, as the matter of the Petition it ſelfe, and to publiſh Our opinion of both, that Our Subjects of both Kingdoms may ſee how equally juſt and Senſible We are of the Lawes and Honour of both Our Kingdoms.

And firſt, upon peruſall of the Petition, We required to ſee the Commiſſion by which the meſſenger who brought this Petition, or the Perſons who ſent him, are qualified to intermedle in Affaires ſo Forraigne to their Iuriſdiction, and of ſo great concernment to this Our Kingdom of England. Vpon Examination whereof, and in defence of the Lawes and Government of this Our Kingdom, which We are truſted and ſworn to defend, We muſt profeſſe that the Petitioners, or the generall Aſſembly of Our Church of *Scotland* have not the leaſt Authority or Power to intermeddle or interpoſe in the Affaires of this Kingdom or Church, which are ſetled and eſtabliſhed by the proper Lawes of this Land, and till they be altered by the ſame competent power, cannot be inveighed againſt without a due ſenſe of Vs and this Nation, much leſſe can they preſent any advice or Declaration to Our Houſes of Parliament againſt the ſame, or to that purpoſe to ſend any Letters, as they have now done, to any Miniſters of Our Church here, who by the Lawes of this Land cannot correſpond againſt the ſame. Therefore We doe believe that the Petitioners, when they ſhall conſider how unwarranted it is by the Lawes of that Kingdome, and how contrary it is to the Lawes of this, to the Profeſſions they have made to each other, and how unbecomming in it ſelfe for them to require the ancient, happy and eſtabliſhed Government of the Church of England to be altered, and conformed

formedto the Lawes and Conſtitutions of another Church, will find themſelves miſled by the Information of ſome factious Perſons here, who would willingly engage the Petitioners to foment a Difference and Diviſion between the two Kingdomes, which We have with ſo much Care and Induſtry endeavoured to prevent, not having labour'd more to quench the Combuſtion in this Kingdom, then We have to hinder the like from either devouring *Ireland*, or entring into *Scotland*, which if all others will equally labour, will undoubtedly be avoided. But Wee cannot ſo eaſily paſſe over the mention of *Ireland*, being mov'd to it by the ſcandalous Aſpertions, that have been often caſt upon Vs upon that Subject, and the uſe that hath been made of the woefull Diſtractions of that Kingdom, as of a Seminary of feares and jealouſies to beget the like Diſtractions in this, and (which leaſt they may have farther influence) We are the more willing to make Our Innocence appeare in that particular.

When firſt that horrid Rebellion began, We were in Our Kingdome of *Scotland*, and the ſenſe We had then of it, the expreſſions We made concerning it, the Commiſſions (together with ſome other Aſſiſtance) We ſent immediatly into that Kingdome, and the inſtant Recommendation We made of it to both our Houſes of Parliament in England, are known to all Perſons of Quality there and then about Vs. After Our returne into England, Our ready concurring to all the deſires of both Houſes that might moſt ſpeedily repreſſe that Rebellion, by paſſing the Bill of Preſſing, and in it a clauſe which quitted a Right challenged by all, and enjoyed by many of Our Predeceſſors, by parting with Our Rights in the Lands Eſcheated to Us by that Rebellion, for the encouragement of Adventurers, by emptying of Our Magazines of Armes and Ammunition for that ſervice (which We have ſince needed for Our neceſſary defence and Preſer-

vation) by consenting to all Bills for the raysing of mony for the same, though containing unusuall Clauses, which trusted both Houses without Vs with the manner of disposing it, Our often pressing both Houses, not to neglect that Kingdom, by being diverted by Considerations and Disputes lesse concerning both Kingdomes, Our offer of raising tenne Thousand Voluntiers to be sent thither, and Our severall Offers to engage Our Own Royall Person in the suppression of that horrid Rebellion, are no lesse known to all this Nation, then Our perpetuall earnestnesse by Our forraign Ministers to keep all manner of supplies from being transported for the Relieſe of the Rebells, is known to severall neighbouring Princes. Which if all Our good Subjects will consider, and withall how many of the men, and how much of the mony raised for that end, and how much Time, Care and Industry have been diverted from that imployment, and imployed in this unnaturall Warre against Vs, (the true cause of the present misery and want which Our Brittish Armies there doe now endure) they will soon free us from all those Imputations so Scandalously and groundlessely laid upon Vs, and impute the continuance of the Combustion of that miserable Kingdom, the danger it may bring upon Our Kingdoms of *England* and *Scotland*, and the beginning of this dolefull Desolation, to those who are truly guilty of it.

For unity in Religion, which is desired, We cannot but answer, That We much apprehend least the Papist may make some Advantage of that Expression, by continuing that Scandall with more Authoriry, which they have ever heretofore used to cast upon the Reformation, by interpreting all the Differences in Ceremony, Government, or indifferent Opinions between severall Protestant Churches, to be differences in Religion; And least Our good Subjects of *England*, who have ever Esteemed themselves of the same Religion

with

with you, should suspect themselves to be esteemed by you to be of a contrary, And that the Religion which they and their Ancestors have held ever since the blessed Reformation, and in and for which they are resolved to dye, is taxed and branded of Falsehood or Insufficiency, by such a desire.

For uniformity in Church-Government, We conceiv'd the Answer formerly given by Vs to the former Petition in this Argument, would have satisfied the Petitioners, and is so full, that We can adde little to it. *viz. That the Government here established by the Lawes, hath so neere a Relation and Intermixture with the Civill State (which may be unknown to the Petitioners) that till a composed disgested forme be presented to us, upon a free debate of both Houses, in a Parliamentary way, Whereby the Consent and Approbation of this whole Kingdom may be had, and We, and all Our Subjects may discerne, what is to be left, or brought in, as well as what is to be taken away, We know not how to consent to any Alteration, otherwise then to such an Act for the ease of tender Consciences in the matter of Ceremonies, as We have often offered; and that this, and any thing else that may concerne the Peace of the Church, and the Advancement of Gods true Religion may be soberly discussed, and happily effected, We have formerly offered, and are still willing that debates of that nature may be entered into by a Synod of Godly and Learned Divines, to be regularly chosen according to the Lawes and Customes of this Kingdom, To which We shall be willing that some Learned Divines of Our Church of Scotland may be likewise sent, to be present, and offer and debate their Reasons.* With this Answer the Petitioners had great Reason to acquiesce, without enlarging the matter of their former Petition only with bitter expressions against the Established Government and Lawes of their Neighbour Nation, (as if it were contrary to the word of God) with

At *Bridgenorth*, the 13 of *October*, 1642.

whom they have so lately entred into a strict Amity and Friendship.

But We cannot enough wonder, that the Petitioners should interpose themselves, not only as fit Directors and Iudges between Vs and Our two Houses of Parliament, in Businesse so wholly concerning the Peace and Government of this Our Kingdome, and in a matter so absolutely entrusted to Vs, as what new Lawes to consent or not to consent to; But should assume and publish, That the desire of Reformation in this Kingdome is in a peaceable and Parliamentary way, When all the World may know, That the Proceedings here, have been and are not only contrary to all the Rules and Precedents of former Parliaments, but destructive to the Freedome, Priviledge, and Dignity of Parliaments themselves; That We were first driven by Tumults, for the safety of Our Life, from Our Cities of *London* and *Westminster*, and have been since pursued, fought withall, and are now kept from thence by an Army raised and payed, as is pretended, by the two Houses, which consist not of the fourth part of the number they ought to doe, the rest being either driven from thence by the same violence, or expelled, or imprison'd for not consenting to the Treasons and unheard of Insolencies practised against Vs; And if the Petitioners could believe these Proceedings to be in a Peaceable and Parliamentary way, they were very unacquainted with the Order and Constitution of this Kingdome, and not so fit Instruments to promote that Reformation and Peace they seem to desire.

We cannot beleeve the Intermixture of the present Ecclesiasticall Government with the Civill State, to be other then a very good reason, and that the Government of the Church should be by the Rules of humane Policy, to be other then a very good Rule, unlesse some other Government were as well proved as pretended to be better warranted by God.

Of

Of any Bills offered Vs for Reformation, Wee ſhall not now ſpeake, they being a part of thoſe Articles upon which Wee have offered and expect to Treat; But cannot but wonder by what Authority you prejudge Our Iudgement herein, by denouncing Gods anger upon Vs, and Our hazard of the loſſe of the hearts of all Our good Subjects, if We conſent not unto them. The influence of ſo many Bleſſings from Heaven upon the Raignes of Queene *Elizabeth*, and Our father of bleſſed memory, and the acknowledgement of them by all Proteſtant Churches to have been carefull Nurſes of the Chureh of Chriſt, and to have excellently diſcharg'd their duties in the cuſtody and vindication of Religion, and the affection of their Subjects to them, doe ſufficiently aſſure Vs, that We ſhould neither ſtop the influence of ſuch Bleſſings, nor grieve the hearts of all the godly, nor hazard the loſſe of the hearts of Our good Subjects, although We ſtill maintaine in this Kingdome the ſame eſtabliſht Eccleſiaſticall Government, which flouriſht in their times, and under their ſpeciall Protection.

We doubt not but Our Subjects of *Scotland* will reſt abundantly ſatisfied with ſuch alterations in their owne Church as We have aſſented unto, and not be perſwaded by a meere Aſſertion, that there is no hope of the continuance of what is there ſetled by Law, unleſſe that be likewiſe altered which is ſetled here; And Our Subjects of *England* will never depart from their dutifull affection to Vs, for not conſenting to new Laws, which by the Law of the Land, they know, We may as juſtly reject if We approve not of them, as either Houſe hath power to prepare for, or both to propound to Vs. Nor are you a little miſtaken if either you beleive the generality of this Nation to deſire a change of Church-Government, or that moſt of thoſe who deſire it, deſire by it to introduce that which you will only eſteeme a Reformatirn, but are as unwilling

unwilling to submit to what you call the yoke of Christ and obedience to the Gospell, as those whom you call prophane and worldly men, and so equally averse both to Episcopacy and Presbytery, that if they should prevaile in this particular, the abolition of the one would be no inlet to the other, nor would your hearts be lesse grieved, your expectations lesse fruſtrated, your hopes lesse ashamed, or your Reformation more secured.

And the Petitioners, upon due Consideration, will not find themselves lesse mistaken in the Government of all the Reformed Churches, which they say is by Assemblies, then they are in the best way of a Reformation, which sure is best to be in a common and ordinary way, where the passion or interest of particular men may not impose upon the publique, but alteration be then only made, when, upon calme Debates, and evident and cleere Reason and convenience, the same shall be generally consented to for the Peace and security of the people, and those who are trusted by the Law with such debates, are not divested of that trust upon a generall charge of corruptions pretended to have entred by that way, and of being the Persons to be reformed, and so unfit to be Reformers. And certainly the like Logicke with the like charges and pretences might be us'd to make the Parliament it selfe an incapable Iudge of any Reformation either in Church or State.

For the generall Expressions in the Petition against Papists, in which the Petitioners may be understood to charge Us with complyance and favour even to their opinions, We have taken all Occasions to publish to the world Our Practice and Resolution in the true Protestant Reformed Religion, and We are verily perswaded there is no one Subject in either of Our Dominions, who at all knowes Vs, and hath observed Our Life, but is in his Soule satisfied of Our constant Zeale & unremoveable Affection to that Religion, and of Our true dislike

dislike of, and hearty Opposition to Popery; And as We willingly consented, at Our being in *Scotland*, to all Acts proposed to Us for the discountenancing and Reforming the Papists in that Our Kingdom, so by Our Proclamations for the putting of all Lawes severely in execution against Recusants, and by not refusing any one Bill presented to Us to that purpose in this Kingdome, and by Our perpetuall and publique Professions of Readinesse with the Advice of Our two Houses of Parliament prepared for Us in a deliberate and orderly way, to find some expedient to perfect so good a work, We conceiv'd We had not left it possible for any man to believe Us guilty of tolerating any part of the Romish Tyranny or Superstition, or to suspect that the Conversion of Our dearest Consort, was not so much Our desire, that the Accession of as many Crownes, as God hath already bestowed upon Us, would be more welcome to Us then That day; A Blessing which it is Our daily prayer to the Almighty to bestow upon Us.

But We might well have expected from the Petitioners, who have in their solemne Nationall Covenant literally sworn so much Care of the safety of Our Person, and cannot but know in how much Danger that hath been and still is by the Power and threats of Rebellious Armes, that they would as well have remembred the 23. of *October*, as the 5. of *November*, and as well have taken notice of the Army raised and led against Us by the Earle of *Essex*, which hath actually assaulted and endeavoured to murther Us, which We know to abound in Brownists, Anabaptists, and other Sectaries, and in which We have reason (by the Prisoners We have taken, and the Evidence they have given) to believe there are many more Papists (and many of those forraigners) then in all Our Army, as have advised Us to disband out of the Ar-

my of the Earle of *Newcastle*, which is raised for Our defence, the Papists in that Army, who are known to be no such number as to endanger their obtaining any Power of building their *Babell*, and setting up their Idolatry, and whose Loyalty he hath reason to commend (though he was never suspected for favouring their Religion) not before that of Protestants, but of such as Rebell under that Title; And whose Assistance is as due to Vs by the Law of God and Man, to rescue Vs from domestique Rebellion, as to defend Vs from forraigne invasion, which We think no man denies to be Lawfull for them to doe. But We doe solemnly declare and protest, That God shall no sooner free Vs from the desperate and rebellious Armes taken up against Vs, but We shall endeavour to free Our selves and Kingdome from any feare of danger from the other, by disarming them according to the Lawes of this Land, as We shall not faile to send Our Commissioners to the Assembly at the time appoynted for it by the Lawes of *Scotland*.

To conclude, We desire and require the Petitioners (as becomes good and pious Preachers of the Gospell) to use their utmost endeavours to compose any distraction in opinions, or mis-understandings, which may, by the Faction of some turbulent Persons, be raised in the minds of Our good Subiects of that Our Kingdom, and to infuse into them a true sense of Charity, Obedience and Humility, the great Principles of Christian Religion; That they may not suffer themselves to be transported with things they doe not understand, or think themselves concerned in the Government of another Kingdom, because it is not according to the Customes of that in which they live; But that they dispose themselves with Modesty and Devotion to the service of Almighty God, with duty and Affection to the Obedience

of

of Vs and Our Lawes, (remembring the singular Grace Favour and Benignity We have alwaies expressed to that Our Native Kingdom) and with Brotherly and Christian Charity one towards another; And We doubt not but God in his mercy to Vs and them will make Vs Instruments of his Blessings upon each other, and both of Us of a great measure of Happinesse and Prosperity to the whole

NATION.

FINIS.

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1 June 1916